THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.*"—AMOS 8: 11-12.

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GENERAL CONFERENCE.

[*Continued from page 260.*]

SECOND DAY.

Singing. Prayer by Elder Seymour B. Young. Singing.

ELDER MARRINER W. MERRILL

of the quorum of Apostles, addressed the Conference. He said, in part, that we are here to receive counsel and partake of the spirit of this important occasion. The first General Conference he attended in this city was held forty-seven years ago. Great changes had occurred since then. They amounted to a transformation. This beautiful structure, also four holy temples, had since been erected in this State. The Lord has blessed, prospered and multiplied the Saints, and we ought to be a good, devoted and humble people, in view of the goodness of God to us.

How many are practically interested in the vicarious work done in the Temples? It is a great work, and is of paramount importance. The necessity of attending to this labor, is overwhelming. It should not be lost sight of. The Elders who go abroad to preach the Gospel in the land of their fathers, should search for the genealogy of their kindred dead. It is a co-operative work, to bring about a condition of perfection to the living and the dead. It is a mighty field for profitable labor and involves the redemption of the human race. The evidence of the work in this direction being accepted by those for whom it is done is overwhelming. The interest in vicarious labor is not as wide as it should be. Some procrastinate in relation to it, on the ground that they have but limited information regarding their progenitors. That should be attended to, however small it might be. When this course is pursued, as a rule, further

information is obtained by the providence of God. The power of the Almighty is frequently manifested in the Temples. Now is the appointed time to extend the benefits of the Gospel to the fathers who have passed into the spirit world.

This grand system of human redemption has not been devised by man, neither could it be. It was arranged by divine wisdom and revealed anew through the Prophet Joseph Smith.

The speaker here dwelt for some time on the necessity for the local officers of the Church to advise frequently together and agree upon courses of action that will promote faith and union among the people. In this connection special attention should be directed toward inducing those who fail to give full compliance to the law of tithing, to repent of their slackness. They should endeavor to bring about the settlement of difficulties among the people by mutual concessions and agreement. The Saints should be visited frequently in their homes, where they could be reached. In all such labors the singing of hymns as well as preaching and conversation has a beneficent effect.

Every officer of the Church should carry with him the spirit of soul-saving and the Lord will assist him. Our great advantage above the world is divine inspiration from God. This will lead us to a condition that will cause the people of the world finally to solict advice from us in the hour of their coming perplexity. Let us see to it, that we improve in the things of the Kingdom of God. If we shrink from our responsibilities the Lord cannot justify us. If we are diligent we shall be divinely approved. The speaker bore testimony that he knows this to be the work of God.

ELDER JOHN W. TAYLOR,

of the same quorum, was the next speaker. The Latter-day Saints are gathered from every quarter of the earth. They are here building up a great commonwealth. They are accomplishing a remarkable work. "What is it founded upon?" If the foundation of a building is not sound, the whole structure is in danger of collapse. The magnificent Temple on this block is an illustration of the benefit of a strong foundation. If the upbuilding of our individual characters rests upon that which is fundamentally weak, we are liable to fall. This work in which we are engaged is built upon revelation from God—new and continuous. The Church organized by Christ personally, while in mortality, was reared upon the same eternal principle. In support of this the speaker quoted the words of the Savior to Peter on this important subject. He likewise directed attention to the words of Christ to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Peter had undergone that kind of birth. In consequence it was revealed to him that Jesus is the Christ. The Savior bestowed the keys of the kingdom of God on earth upon Peter. The keys of that kingdom had been given in our own age to the Prophet Joseph Smith, through agencies appointed of God. The result is the existence of this community of Latter-day Saints, this work being founded upon the rock of revelation. Our age and time were seen by the ancient prophets. notably Ezekiel, who, speaking of the latter days, pointed prophetically to the gathering of Israel from the

nations. The speaker referred to various inspired statements made by the ancient prophets, particularly John the revelator, who predicted the restoration of the Gospel in the latter days.

Alluding to the mission to Japan, unto which Elder Heber J. Grant had been called, Elder Taylor said that it did not matter whether or not that people were of the House of Israel, because the Gospel in this dispensation would go to "every nation, kindred, tongue and people." There would be no exception to this rule. He declared that the coming of Christ was at hand. He continued to speak at some length upon the necessity of divine guidance—new revelation to the Church of Christ, through its head.

ELDER HEBER J. GRANT,

of the quorum of the Twelve, addressed the Conference. He said he desired above all things to know God's will concerning himself, and to carry it out. He appreciated the remarks of President Snow regarding the man who, according to the Scriptures, sold all he had to possess a pearl of great price he had discovered. Elder Grant read from a letter he had received several years ago from a dear friend of his, not a member of the Church, and followed with exceedingly interesting remarks suggested by it. He spoke with force and clearness, and made reference to the mission to Japan to which he had recently been called. His words were at times pathetic as well as instructive. Their character could not, however, be portrayed in a brief synopsis.

Singing. Benediction by Elder J. G. Kimball.

AFTERNOON SESSION.

Singing. Prayer by Elder Angus M. Cannon. Singing.

ELDER GEORGE TEASDALE,

of the quorum of Apostles, was the first speaker. He thought that this great gathering should be an object lesson to the people of the world. It would be so if they preferred that which is true rather than that which is false. There is no position so abject as that of being afraid to think and act independently. This community is composed of people who are of independent disposition. This characteristic led them to embrace an unpopular doctrine.

At every Conference at which the Apostles have been present they have borne testimony that Jesus is the Christ, that Joseph Smith is a true prophet, and that the Priesthood—authority from God to act in His name—has been restored to the earth. The speaker testified that he had a living witness for himself of this character.

All who hear this Gospel have an opportunity to embrace it and learn that it is the power of God unto salvation. In course of time, all, whether living or dead, shall have such an opportunity. They shall be left without excuse should they refuse to accept the glorious message.

We are regarded as innovators because we testify that God has restored the plan of salvation. So was the Savior in His day.

The speaker here referred feelingly to President George Q. Cannon, absent from this Conference on account of severe illness. He spoke of him as an object lesson to the world on account of the great work he had ac-

complished, his career from boyhood up being filled up with usefulness in seeking to lead his fellow men in the pathway of salvation. So are the lives of our leaders generally. They are devoted to the welfare of the human family.

Since we have been more faithful in the payment of our tithes, the Lord has increased his blessings upon us. If any fail to live up to this law, what is their justification? In view of the fact that all they possess has been given them by the Lord, they cannot be justified. There is no satisfaction equal that which results from possession of the Spirit of God. The way is open to all, through obedience, to obtain this precious blessing.

Elder Teasdale spoke upon the loyalty of the Latter-day Saints to the government of this Republic, and referred to strong evidences they had given of the possession of this patriotic disposition.

ELDER JOHN HENRY SMITH

of the same quorum, was the next speaker. He said each of the speakers expressed thoughts that had afforded food for profitable reflection. The Spirit had born witness of their truthfulness. The opening address of President Snow had given assurance that he was receiving aid from the proper source. Each of the Elders who have spoken have exhibited a renewal of the same spirit that had rested upon the head of the Church. Suggestions had been given regarding the best methods of making practical application of the principles of the Gospel. We have information that there are members of the Church, some of them holding official positions, and who have received great blessings, who were unmindful of the mercies of God. It cannot be regarded as a mere weakness for men to neglect to pay the tithes which God requires of them. It is in the nature of a determined refusal to obey a commandment of the Lord. It is a preference for worldly goods rather than to obey a simple law which applies to the Saints evsrywhere. Obedience to this requirement is the path of deliverance from financial bondage. This way had been pointed out to the Saints with great clearness, by President Snow. The truth of his statements had already been manifested to a marked degree. It means freedom, peace and prosperity. It is remarkable that all the people cannot clearly recognize this. It is required of us to use the worldly means placed within our possession to aid in the accomplishment of the purposes of our Father. Flattery is generally more pleasant to our ears than reproof, but the latter is as necessary as the former. Each should examine himself, by scrutinizing his conduct that he may discover which is the more fitting to his ndividual case. Such self-examination, if applied without prejudice, is profitable, and leads us to adjust our conduct to the requirements of the Lord. He concluded with a strong exhortation directed to the people to be diligent and faithful in the payment of our tithes and offerings.

Elder Charles W. Penrose addressed the Conference. He spoke upon the immortality of the spirit of man. There would be no end to our existence, nor to our development as the sons and daughters of God.

[TO BE CONTINUED].

As we wish to be found *at last*, so we should aim to be *always*.

AMONG THE CONFERENCES.

"Oh, for a breath of spring," said we, as the L. and Y. train rolled out of Liverpool, *en route* for the Bradford Conference. Our party consisted of President Lyman and the scribe, Elder C. W. Haws to visit his old or first Conference, Sister Wilmot, the irreproachable housekeeper at "42," to visit old friends for the last time, prior to emigration, and Sister Emily Povey, a late, warm, earnest convert going to her first Conference experience. The weather seemed to moderate as we went northward; past factory towns, coaling towns and scattering villages we flew, Manchester, Rochdale, Halifax, then Bradford for half-an-hour; when partly over the same route we returned to Brighouse, where we were welcomed by Brother and Sister Ashworth and daughter (friends made by President Lyman's son Albert, who, on account of failing health, had to vacate a successful mission). We had a pleasant time, but next morning had to walk to the village of Lightcliffe to get an unaccommodating Sabbath train. The trip was delightful though as we passed along quiet lanes, by green fields and residential homes, one of which was once owned by Sir Titus Salt, of Saltair fame, but since his death the estate has been excavated for building stone until its sylvan beauty and quietude is somewhat marred; but the rooks are still in the wood, game shows itself here and there, the primrose blossoms as of old and the chestnut trees drop their fatness for early (or late) spring. We reached the Temperance Hall, Bradford, on time, where the Saints were already out in force (from a wide circuit), for the air had become balmy and the overcoat was dispensed with as President Benson's cheery countenance saluted us, and it seemed prophetic of a glorious day, which it proved to be. Three meetings, good attention, unfaltering testimony, live Elders, a fine hall and the largest congregation yet seen in England were the inspiring adjuncts. The scribe met his nephew and many other Halifax Saints, and had a rare time all round. Called on Sister Jackson and daughters, saw Sister Craven, whose daughter went to Utah near a year ago, Sister Heap (known to all the Elders) who is very sick, then had a good Council meeting, a fine entertainment and a visit to "Parkinson's" gallery, all in two rare days. Tuesday ran over to Ben Rhydding to visit cousins. The trip was an exhilaration and an inspiration, two days' warmth had wrought wonders, shrubs and trees had changed as if by magic; Wharfdale from the river to the hill tops on both sides was singing a song of praise, the evergreens shone in the morning sun, the dainty larch and the birches had sprung to sylvan beauty, and in the cottage gardens the daffodil was gay, and on the railroad slopes the dwarf dandelion and the primrose were a rich contrast to the shimmering, varied greens of a few miles trip. Spring had come with more than a rush, the voice of the cuckoo true to the date had come, here and there a swallow from across the seas was winging its wayward flight, while the lark in the dim distance sung his matin song, and the rabbits looked and then ran as the Midland rolled along. We had a lovely visit of a few hours, then bade farewell to the scenes of some happy hours, and back to Liverpool by the 9:30, tired but glad. The association with the

Saints and Elders, the thought of a last visit, and many incidental experiences seemed to fill the heart; all realized it, and good-bye, while tinged with hope for an early meeting in Zion, was nevertheless tinged with sadness deep and full.

Week-end tickets are a great institution in connection with the railroad systems of England, great numbers take advantage of them for business, friendship, family, recreation and religious purposes, but none do so with greater pleasure than does the President of this mission. There is a wholesome satisfaction in being able to visit a distant Conference, seeing the brethren, hearing their reports, and having unbounded pleasure in meeting and ministering to the Saints. One fare to and fro is quite an important factor, at least it is realized to be so when London in the south or Newcastle in the north is to be reached. It was to the latter place, that we were bent on Saturday the 28th, with gratified feeling, for it had been doubtful almost up to the last, whether any fare concession was possible to that distant point.

However, when the train started for Tynemouth, there was quite a feeling of relief, and the atmospheric change was almost unnoticed until we passed the light fog of Lancashire and emerged into the full scenery of Yorkshire, which was a perfect glow of greenery, though we were going northward at a pretty good rate. Leaving Rochdale, then Leeds, we were in that lovely stretch of country, the North Riding of Yorkshire which includes Harrogate, Ripon, Thirsk, Northallerton, and to the borders of Durham Co., then changes as we pass Stockton, Sunderland and Gateshead, where we cross the Tyne on the High Level Bridge of youthful memory and awe, into the fine town of Newcastle. Here we were met at the station by Presidents Mitchell of the Newcastle and Thompson of the Glasgow Conferences, and were soon at the well-remembered Conference House, where we were pleased to meet Sister Parrish, Sister Alder and daughter, Sister Fisher and Ethel Howie, the former is soon leaving for Utah with Brother and Sister Parrish, as are several others from the same thriving Conference.

From a business point of view, this Conference is second to none and superior to most, while spiritually there is unity, peace and progress as was evinced by the turnout at the three meetings of Conference, and the spirit of the Council Meeting which followed the services of the Sabbath.

Being quite a dull day on Sunday, the arrangements for lunch and tea were very satisfactory, there was but little running to and fro, many never left the Hall from 10 a.m., until 8:30 p.m., so that kindly, open-hearted feeling prevailed, which is so characteristic of the gatherings in Zion. We had the pleasure of meeting Brother and Sister White of Darlington, Sisters Taylor and Lightfoot from Carlisle, several from Shields, Hartlepool, Middlesbrough and other places, who made it a good time of religious and social enjoyment. The Saints could not fail to grow under such a spirit, investigators were made more decided, and strangers heard more of Gospel Truth and testimony in a brief time than in years previously.

Newcastle was left with somewhat of regret, it is an attractive town (the

first large one we were ever in, and that is sixty years ago), the surroundings are pleasant, the "twang" of the Northumbrian is like music to the ear, and involuntarily we turn to the names of early workers in "the city of the Saints," such as Bell, Ramsey, Knox and many others who are "sleeping now in the silent harvest fields at home."

We congratulate our early friend President Mitchell, after a long life in the Gospel, that he bears his years of rare and ripe experience with the unabated fervor of early manhood, and we rejoice to know that he is ably seconded by a such a group of faithful and trusted Elders as those who labor among the good Saints in the Northern Conference of England.

N.

It is curious to note the remarkable persistency with which the figures nine and its multiples, as well as nineteen, appear to have dominated the leading events in the life of Queen Victoria. Her majesty was born in the nineteenth year of the nineteenth century, and she came to the throne in the nineteenth year of her age. The number of years of her reign was sixty-three, or seven times nine; and the number of years of her life was eighty-one, or nine times nine. If the numerals expressing the year of her birth, 1819, are added together, they give a total of nineteen; and the numerals expressing the year of her accession, 1837, likewise give a similar total. It will be seen that thirty-six completed years of the nineteenth century had expired at her accession, which is four times nine. In addition to this, the queen had nine children. A contemporary observes that nine hundred and ninety-nine years had elapsed at her death since the death of King Alfred, who died in 901; and nine centuries of the Christian era had expired at his death, and nineteen centuries had been completed on the death of Queen Victoria.—*Liverpool Daily Post.*

Cardinal Doctrines of Christianity, as held by those who have been famous as evangelists and soul winners, are no longer favorite themes for sermons. Sin, as an awful crime against God and something deserving punishment, is rarely dwelt upon. Calvary has been relegated to the background. The merits of the atoning blood of Jesus Christ are not dwelt upon by the disciples of Wellhausen. Repentance of sin and the necessity for the new birth spoken of by our Lord to Nicodemus, have little place in the theology of the critical school. Instead of the glorious doctrines which gave, not only to giants like Foster and Simpson, but also to thousands of Methodist ministers less able but equally faithful to Jesus Christ and the word of His truth, such tremendous power in turning men to the Lord, we have now too much of an emasculated theology which presents Christ as the typical man, the great exemplar, in whose footsteps we must follow. There is an awful indifference to what were regarded by the fathers as some of the most important doctrines of Christianity. Among the causes of this state of things the extreme higher criticism is named.—*Methodist Review.*

To-morrow has no overflow to make good the yesterday which is as lost.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 9, 1901.

THREE GREAT PRE-REQUISITES.

In the economy of God and the Gospel there are evidently *three* things of chief importance, prime ingredients, it might be said; they are "Divine Law," "Human Obedience," and "Authoritative Administration." The universe, our system, the earth and all its products are under the dominion of law; their regularity and order are proverbial, there is no rebellion, no query, no opposition in all the vast domain of nature. This may not always be visible to the observation of man, but his best conclusion in regard to all things that transpire in creation's realms, are that they are the product of divine, all-powerful, positive wisdom and regulation.

Even the so-called accidents or cataclysms are the results or operations of some law of matter and life, however little that may be comprehended or understood; but that which is true of great things and mighty movements is equally true of the most insignificant. There is no more order in the creation or burning of a world than there is in the cyclone or the falling rain, and there is as much evidence of law and order in the expansion of a bud or the perfume of a flower as there is in the galaxy of stars or the changing seasons.

Law, but for the perverted agency of man, would be as perfect in the moral and spiritual world as in the physical, for law determines "the issues of life," as it determines the beginnings, and while these may be partially veiled or wilfully ignored, the results of violated law will be experienced as surely as if the stars rebelled or the insect protested against the conditions of its existence.

That human nature should understand, honor and obey all the laws of healthy spiritual progress and life, is as important as it is to obey the law of the physical well-being; indeed, it is intelligent obedience to this order of law which constitutes salvation in any sphere, for good and evil are not only relative, but they are basic; it has been decreed from everlasting that "he who sows to the wind will reap the whirlwind," while "he who sows to the spirit will of the spirit reap everlasting life." Disobedience can only spring from ignorance of the law or from the perversion of the faculties, such as is implied by the word "sin," for "sin (it is said) is the transgression of the law," but "inasmuch as all have sinned and come short of the glory of God," so there is provision made for all by the redemption of Jesus Christ, He came to save "His people from their sins," and that salvation is to be the result of obedience and fidelity to the law which He gave and gives.

The Gospel is the order of God, "the power of God," "the wisdom of

God," it is and was made to meet man's situation on the condition of obedience. He is required to have faith in God, to accept the high calling of Jesus Christ, to repent of all his sins, to be baptized in water for the remission thereof, and to be the recipient of the Holy Ghost by the laying on of hands; also to become subject to the rule of his file-leader as manifested in that organization which is called "the Church," or the body of Christ, this Church being organized of baptized believers, all entitled to and subjects of that inspiration which is to lead and guide men into all truth.

The Gospel of Jesus Christ naturally includes both faith and works, both doctrine and life, truth and ordinances, and the latter requires an official administration. No self-seeking volunteer can fill this position. No one who simply feels "a call" can intrude into an office which needs divine authority. That divine authority must be possessed not only to preach but to make administration effectual, to have the same sanction of the heavens, and to be of permanent value to man is obvious to every reasoning thinker. No man taketh this honor unto himself, except he be "called of God as was Aaron," saith the scripture, priestly authority is conferred or transmitted "from faith to faith," it is the gift of God, He hath "set in the Church" its officers for a special purpose and order, the order of law and the law of order is as significant and potential, as much of a necessity in the domain of spiritual things as in all governmental directions among men; to assume is to incur responsibility, to assume unrighteously is to vitiate order, overturn all historic precedent, and to be guilty of "steadying the Ark of God." Human authority did not give or devise divine law. Human obedience is the undoubted tribute which man should pay to the law as it is revealed. The Gospel is "the perfect law," and all its administrators should be "called of God." The Gospel is the "power of God unto salvation," but as that includes ordinances as well as faith, authoritative administration is as much of a necessity as is the law itself.

When these three are combined, when this trinity is in unity, there is "a threefold cord which cannot be broken," an order of things which is recognized both in time and in eternity. Without this combination salvation would be incomplete, the purpose of creation would be frustrated, the mission of Christ would be made void, the Gospel would be only of "the letter which killeth." "The law of the Lord is perfect, converting the soul." When the truth makes men free, "then are they free indeed." To believe, to receive, to obey, is to honor God, to be subservient to law, to submit to authority, and to vindicate truth. To equivocate, to rebel, to resist, to fight against God, to repudiate Jesus Christ, to declare law and order "is non-essential," or any other position, is treasonable disobedience, and to mock at the revealed will of "Him who sitteth in the heavens," is to occupy the position only intended or possible for the legions of darkness, who have resisted the will of the Father. Man, vain man, is put to shame by the fidelity, subordination and obedience of all created things, he stands alone as an instance of rebellion amid the universe of God.

N.

An additional sixteen pages will be issued with this number of the Star

in order that the Saints may become familiar with the life, death and funeral services of our much lamented and highly appreciated great leader, who has in the order of God been almost unexpectedly called to another sphere. Our comment would be in vain and superfluous seeing so much has been better said than we could give. The details are from the *News* and we are sure they will be appreciated by both Saints and strangers.

We are in receipt of poems from our old friend Brother John Barker of Willard, Box Elder Co., "his muse still sings and soars," and we wish him long life and continued song.

The Newcastle Conference sent us as its invitation to Conference the neatest and cleanest specimen of the art of typography that has yet come to hand. It was fine, the Temple included.

We are under obligations to our brother and friend A. Appleyard of the Leeds Conference and his associate for the complimentary lines on the probable departure of the Presidency of this Mission from their field of duty in these lands. Thanks, whether we go or otherwise.

Our neighbor in Salt Lake City, Sister Billeter, (nee Tovey), will undertake missionary duty in Switzerland along with her husband, and we hope she will have health accordingly.

To save enquiries and against our desire for publicity, we can only say that persons desiring the photo of the Presidency can have them by sending one shilling or ordering by book and Star parcel.

Change of Address.—The Nottingham Conference address is changed from 144, Radford Boulevard to 88, Robin Hood Chase, Nottingham.

Clerks of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

Arrivals.—The following Elders arrived on the s.s. *New England*, on the 2nd inst, all feeling well. For Great Britain—Joseph Eckersley, Loa; Roscoe E. Grover, Nephi. For Scandinavia—Peter C. Sorenson, Ephraim; Christen N. Christensen, Castle Gate; Rudolph A. Christensen, Manila; Octavius F. Gudmundson, Springville; Rasmus Rasmussen, Logan; Joseph H. Jensen, Monroe; James M. Peterson, Castle Dale; F. N. Christiansen, Ephraim; Victor Johnson, Richmond. For Germany—Roy P. Frost, John Elkins and Ammon S. Brown, Salt Lake City; John W. Orton, Ogden; Lorenzo Walker, Big Cottonwood; Andrew L. Rogers, Provo; Robert H. Marchant, Peoa; Henry H. Hoff, Georgetown; Wm. A. Keele, Jr., Thurber; Henry P. Kloepfer, Logan; James A. Webster, Taylorsville; Eugen Weber, Freedom; John L. Reynolds, Jos. F. Thomstorff, F. F. Hintze, Salt Lake City. For Switzerland—Ferdinand Billeter and wife, Salt Lake City; Frederick Zaugg, Park Valley.

VISITORS.—With the company above the following visitors arrived:—Sister Pixton, from Riverton, who will visit and return with her husband, President Seth Pixton of the Norwich Conference; Brother Pixton's sister Jane is a visitor from Salt Lake City. Mr. James Murdock, his wife Lyde and her sister Adeline Thackeray are on a tour of observation and for other purposes. Bishop Richard E. Egan of Bountiful, our old time friend, is on a business trip and for genealogical purposes. We wish him success. Elder George R. Jones for family records. Sister Page comes to meet her husband and return with him, after quite a sojourn in the Turkish mission, and later travel in the Holy Land and elsewhere. His health is not of the best, and the presence of his wife will no doubt be of benefit to him.

APPOINTMENTS.—Elder Roscoe E. Grover has been appointed to labor in the Leeds, and Elder Joseph Eckersley in the Liverpool Conferences respectively.

TRANSFER.—Elder Eugen Weber is transferred from the German to the Swiss mission.

CONFERENCE NOTICE.—The Semi-annual Meetings of the Liverpool Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Public Hall, Chorley, on Sunday, May 9th, 1901. Services will commence at 10:30 a.m., 2 and 6:30.

ABSTRACT OF CORRESPONDENCE.

ELDER J. LLOYD WOODRUFF, by request of President J. L. McMurrin, narrates some of his experiences from Köenigsberg, April 15, as follows:

"At a Priesthood meeting held here at our late Conference, I was asked to relate some of the experiences which have befallen me in preaching the Gospel of the kingdom 'without purse or scrip.' At the close of the meeting President McMurrin requested me to write a few of them to you, as he thought they might be of some little interest. I was delighted with the pleasant task, and hope that the pleasure and blessings we enjoyed on our travels may be transmitted to you as you read this somewhat disconnected narrative.

"I had the honor of being present at the Priesthood meeting where this plan was first discussed as being feasible for us here in Germany. We were certainly united in our desire to try and carry out the will of God in this respect, and felt, one and all, that our dear President, A. H. Schulthess, had been inspired of God to call us to preach the living truth in the only true way.

"Shortly after this I went to Stettin, and Elder W. F. Kotter and myself made the first trip in the Berlin Conference. Subsequently I made several trips from three days to a week in length, one of which was in company with President Schulthess. I shall not attempt to give you the details of any or all of my trips, but will just pick out an incident here and there.

"In regard to our method of work. We go two and two as did the Elders

of old, and take nothing with us but our Bibles and a good supply of tracts. To be sure we have a few toilet articles, such as clothes-brush, comb, etc. When we come to a village we go at once, if we feel so directed, to the head officer, and request permission to hold a meeting, and, as a rule, this is very readily granted. Our next care is to find a place, and that also is generally an easy matter. You see most of the little hotels have a hall, and the proprietor is generally willing to give us the use of it for the custom that he gets. Of course, during meeting no beer is sold or drank, but before and after meeting the worthy tourist people indulge quite freely. The beer is, however, of a somewhat harmless sort, so that no disturbances are caused, at least as far as my experience goes. We then go out and notify the people of our meeting, and leave a first tract with our testimony; then after meeting we give them tract number two. If we do not get an opportunity of holding meeting, two tracts are given out as we visit from door to door. All work done in this way is followed up later.

"I rejoice in telling you, dear brother, that my testimony has been strengthened more by the experience gained in this way than by any other thing that has come into my missionary life. I feel that this is the best way to preach the Gospel of the kingdom. I feel that much more good can be accomplished by showing the world that our faith is a living, undaunted reality, and that we trust in the Lord Jesus whom we proclaim.

"Elder Kotter and I left Stettin on our first trip one dark, rainy morning in late October. We took our way whither we knew not, but felt that the Lord would guide us in the way and manner we should go. We were happy and undoubting, and great was our joy to feel that at last we were missionaries in the same sense that the seventies of Christ in olden days were missionaries. We were one in heart and mind, and the falling rain, the lowering clouds could not dampen or dispel the sunshine in our souls.

"About three o'clock we arrived at a little village, and being unable to hold a meeting we warned the people and left them tracts. We had many interesting conversations and were invited to supper, but were unable to find a place of entertainment for the night. Having finished the town we walked on, not at all discouraged, until we arrived at the next place. It was about ten o'clock when we came to the first house. We visited several places, leaving tracts and our testimony, finding, however, no friendly roof to shelter us for the night.

"This fact caused us very little uneasiness, for when we started out we knew that we should be tried. The Lord wants servants who are as willing as was their master, servants who, if necessary, will lay down their lives on the altar for His sake, and we felt that He wished to see if we were in earnest or only out for a holiday. It was nine o'clock when we left Stettin, and the rain had fallen continuously, putting the roads in rather a bad condition. With little intermission we had walked all day, and now we decided to give the night over to the same kind of exercise, as it was quite cold and we were somewhat wet. Brother Kotter was particularly so, and had, during the day, contracted a severe cold, so that when we left the village about eleven o'clock he could not speak above a whisper. The remarkable part of our trip was that we were not at all

tired, notwithstanding our long, hard walk, nor did we feel cold, and our spirits were those of two schoolboys out on a pic-nic.

Although the world was dark and drear,
Our souls were filled with joy and light;
Though nature wept, we were not sad,
For God was with us through that night.

"We continued to walk till about three o'clock, when we came to a small grove. Here at last was a bed prepared by nature's own hand, and we went in and prepared to retire. Pine boughs were scattered on the ground dripping wet, but as we were in about the same condition it would have been inconsistent to find fault with them. After a heartfelt prayer of thanks to the Lord who rules we lay down and went peacefully to sleep. Brother Kotter's voice was nothing more than a hoarse whisper.

"We slept till about seven o'clock, and then awoke to the fact that the rain had ceased, and a white frost was on the ground. Of course we had slept with nothing over us. It may seem scarcely credible, but I testify that when we awoke we were not particularly cold, and were neither weary in mind or body, nor hungry, and more remarkable still Brother Kotter rose from the ground a well man, his cold having entirely left him. He said he never felt better in his life, and his words will answer for my own condition.

"We bowed our knees in praise and thanksgiving, and went on our way rejoicing, our testimonies much stronger and our hearts much happier than if we had slept in a good, warm bed, for had that been the case it might have been attributed to the goodness of the people, but as it was, nothing short of the hand of God could have protected us from cold and sickness.

"On another occasion Brother Kotter and I came into a little town some time after dark, and after looking around for a time we were directed to the village hotel. We had no money, but nevertheless went. The hotel man was more than kind, and told us we could stay as long as we wished. We asked him if we could hold a meeting, and he said he would be more than pleased to arrange for one. We were going to notify the people, but he said, 'sit down, sit down, the wife will soon have supper ready for you, I know you must be tired.' He then sent his little boys out to tell the people that two Americans would hold a free religious meeting at his house. We had a large and very spirited meeting, and testimony was borne to many honest hearts. After meeting the gentleman took us to the best beds he had in the house, and when we left, both he and his wife urged us to remain, or at least promise to come again.

"The trip President Schulthess and I took was filled with interest. We made many friends, and much good was accomplished. Wherever we went we were well received, and the opportunity was afforded us of holding one large meeting. Could we have stayed longer we would have held several more, for the people were hungry for the Gospel. Truly the words, . . . 'They shall feed you and clothe you, and give you money,' were literally fulfilled to us, for we lacked nothing.

"Elder T. W. Jones, who lately sailed for Utah, and I, made a trip last

November, and had a most enjoyable time. We held one large meeting, ninety-five being present, and there as elsewhere many friends were made, and I believe some seeds of truth were sown that will in the future bear a rich harvest. This trip teemed with interesting incidents, but I will take time to relate one only, that occurred the first night out.

"We had been out all day, and arrived in a little town just after dark. At the first house we called, the owner, a German officer, ordered us off the place, and half drew his sword to emphasize the order. Needless to say we left, but not before we bore our testimony to him. We waded through mud and water for about an hour, but failed to find entertainment. We called on the minister, but he was not at home. His wife, however, told us that they did not entertain 'wolves in sheep's clothing,' and that as we did not belong to their church we should have to sleep in the mud.

"At last a kind lady took us to the hotel, but the owner said he had no room for us. In fact, they threatened to mob us, and some of the roughest of the saloon loafers followed us out with the injunction to give us a beating. However, they did not carry it out, and we went away unmolested; but the question where we should sleep still remained a question, and not being able to find shelter with the living we turned to the dead, and going to the church yard made a bed among the graves. It had rained all afternoon and was biting cold, but my other experience had taught me that rain and wind are not invincible foes, and that the Lord is very near to those who trust Him. The sequel will prove our trust was not in vain.

"We had been there about an hour, Brother Jones was asleep with his head in my lap, and I was just dosing off when I heard steps approaching and saw the rays of a lantern dancing along the path. When the bearer saw us he became somewhat excited; but we soon calmed his fears, and to his questions answered who and what we were, and the reason for our being there. He said, 'This won't do, come with me.' With thankful hearts we followed him, he took us to the minister's barn, he being the coachman, and made us a good, comfortable bed.

"It is a curious fact that he did not know why he went prowling around the churchyard at that uncannie hour. We asked him if he did it often, or if it was part of his work. He said, 'No, it is not, and I never did it before, and to tell the truth I don't know why I did it to-night, I had no reason whatever.' But to us it was no mystery why he had left his room to take that lonely midnight walk. If ever a man had been sent on an errand by the Lord he had, and though he was unaware of it, he had done unto the least that which will bring the glad words hereafter, 'It was done unto me.'

"These are a few of the many interesting incidents that have befallen us, and may give you an insight into the work that has been done. If we get more men we intend extending our efforts along this line the coming spring and summer, and hope for some very good results.

"We have just finished Conference, and have had a blessed and profitable time together. We are much elated at the manner in which the Lord has blessed us. The inspired words of our Presidents have clinched the nails

we have been driving, and already we see fruits, as some baptisms have taken place since they left Köenigsberg.

"I cannot close without mentioning the wonderful work accomplished by Sister Booth while with us. Though unable to speak a word in German she has won the hearts of Saints and friends alike, and her influence has had a marked effect for good. We all feel greatly indebted to you for affording us the pleasure of her presence, as our Saints have long had a desire to see a Utah Sister. They are more than pleased, for they tell us Sister Booth surpassed all their expectations.

"I will not linger longer now, but simply say that we are a united band of brethren here in the far north. We love and sustain our presiding officers and each other, and are very happy in our work."

PRESIDENT GEORGE Q. CANNON'S DEATH.

[*Concluded from page 279.*]

In six weeks from that time he was appointed to go on a mission to England to take charge of the MILLENNIAL STAR and the emigration business at Liverpool, where he landed December 21, 1860, and established a Church printing office. He was associated with Apostle Amasa M. Lyman and Charles C. Rich in the presidency of the European Mission until May 14, 1862, when he was called to Washington, D. C., to meet Captain W. D. Hooper, who had been elected Delegate to Congress from Utah. They endeavored to obtain the admission of the Territory into the Union as a State. When Congress adjourned he returned to England, arriving July 26, 1862, where he presided over the European Mission until 1864, visiting the branches of the Church in Scandinavia, Germany, Holland, Switzerland and France. He sailed from Liverpool, August, 27, 1864, but was detained by the way through Indian troubles, so that he did not reach home until October 12th of that year.

He then became the private secretary of President Brigham Young for three years. In the winter of 1864-1865 he organized and taught a Sunday school in the Fourteenth ward. In January, 1866, he commenced the publication of the *Juvenile Instructor*, of which he has remained the editor up to the present date. In the fall of 1867 he took charge of the *Deseret News*, which was then issued weekly and semi-weekly, but on November 21st, he issued the first number of the daily, under the title of the *Deseret Evening News*, of which he was for several years the editor and publisher, but traveled a great deal through the various settlements with the First Presidency and Apostles, holding meetings and giving counsel to the people. In 1871 he was sent with President George A. Smith to Washington, D. C., where he spent some time defending the people of Utah from the attacks of their enemies. At the adjournment of Congress for the holidays he returned home. He was elected a member of the Constitutional convenof February, 1872, and helped to frame the Constitution then adopted, and went to Washington with Hon. Thomas Fitch and Hon. Frank Fuller to present the constitution and apply for the admission of the State.

In August, 1872, he was elected delegate to Congress to succeed Hon. W.

H. Hooper, and was re-elected for four successive terms, making five in all. He became a noted character in Congress, serving Utah with marked ability and success, and from his excellent memory of measures and persons and names, he became an authority and source of information in congressional matters to new members, from session to session. In 1881, although he had received 18,568 votes and Allen G. Campbell but 1,357 votes, Governor Eli H. Murray refused him the certificate of election, and gave it to his competitor. However, the scheme to deprive him of his seat failed; but subsequently the Edmunds Act of March 22nd, 1882, was made retroactive in his case, and the country having been greatly aroused against the Latter-day Saints, the House of Representatives decided against his retention of the seat and declared it vacant by a vote of 122 against 79, on April 19th, 1882. He had the opportunity of defending his position, which he did in a magnificent speech that was listened to with the most intense interest, and in which he vindicated his own course and the cause of the people whom he represented.

When President Brigham Young departed this life, August 29th, 1877, George Q. Cannon became the principal executor of his will, and with Brigham Jr., and Albert Carrington, the co-executors, he was engaged for several years in the settlement of the estate. A few of the heirs were dissatisfied, and in 1879 commenced suit against the executors. They had given bonds in the sum of $300,000, and Judge Jacob S. Boreman wanted to put them under additional bonds, which they refused to give. He adjudged them guilty of contempt, and they went to the Penitentiary, August 4th, 1879, where they remained three weeks, until released by the Supreme Court of Utah, which set aside the decision of the lower court.

In October, 1880, the Church having been under the presidency of the Twelve Apostles for a little more than three years, the First Presidency was re-organized with John Taylor as President, George Q. Cannon as First Counselor and Joseph F. Smith as Second Counselor. In 1885, when the anti-polygamy raid under the Edmunds act was inaugurated, President Cannon accompanied President Taylor into seclusion, and they directed the affairs of the Church in secrecy, their residences being searched for them by deputy marshals on several occasions. Under counsel from President Taylor President Cannon took train for California, but was arrested at Humboldt Wells. On the way back he fell from the train while in rapid motion, and injured his face somewhat, and was badly shaken up. Marshal Ireland sent for a company of soldiers to guard his prisoner, and he was brought into Salt Lake City under military escort. He was placed under bonds in $20,000, and again in $25,000, making the enormous sum of $45,000, while he was only charged with a simple misdemeanor: namely, living with his wives, but under two indictments for the same offence. The feeling against the "Mormon" leaders was so bitter, that President Taylor counseled him not to appear when his case was called, so his excessive bail was declared forfeited. But subsequently the amount was restored, an act of Congress being passed to reimburse him, he having previously settled in full with his sureties. In 1888, affairs having assumed a less passionate state in the courts, President Cannon surrendered himself

to U. S. Marshal Dyer, September, 17, 1888, and was sentenced by Judge Sanford under the two indictments to 175 days' imprisonment, and a fine of $450. He served the time and paid the fine, and was released February 21, 1889.

At the decease of President Taylor the Twelve Apostles again took charge of the Church, and Presidents Cannon and Smith resumed their places in the Quorum of the Apostles. On the accession of Wilford Woodruff to the Presidency of the Church, April 7, 1889, George Q. Cannon was chosen again as First Counselor and Joseph F. Smith as Second Counselor. After the death of President Woodruff, when President Lorenzo Snow succeeded to the Presidency, September 13th, 1898, he also selected George Q. Cannon as his First Counselor, and Joseph F. Smith as his Second Counselor. This was ratified at the General Conference on October 9th of the same year. President Cannon remained in this important position until his demise.

President Cannon's name has always been identified with the Sunday school movement. At the organization of the Sunday School Union in 1867, he was made General Superintendent, which position he held to the last day of his earthly career. His heart was in this work, and thousands upon thousands of the children of Zion will revere his name and memory. He was also a strong supporter of the other Church schools. He was a member of the General Board of Education from the day of its organization, April 5, 1888, and never relaxed his interest and energies in that capacity. Besides his labors on the *Juvenile Instructor*, he wrote many interesting works, such as "My First Mission," "Life of Joseph Smith," "Life of Nephi," "The Latter-day Prophet," etc., and assisted in writing "The Life of Brigham Young," "Brief History of the Church," and other publications.

In addition to the onerous duties of his position as one of the First Presidency of the Church, in which he traveled very extensively among the Stakes of Zion, attending Conferences, dedicating meeting houses, counseling the people in things temporal and spiritual, he was engaged in many enterprises of importance to the public. He was a Director in the Union Pacific Railroad Company, and in the Salt Lake and Los Angeles company. He was Vice-president and Director of Z. C. M. I. for many years. He founded the publishing and book firm of George Q. Cannon and Sons Co., of which he was the President. He was President of the Utah Sugar Company, Vice-president and Director of Zion's Savings Bank and Trust Company; Director of the Co-operative Wagon and Machine Company; President of Brigham Young Trust Company; President of the Utah Light and Power Company; Director of the Bullion-Beck and Champion Mining Company; also of the Grand Central Mining Company. He recently organized the George Q. Cannon association, of which he was the President, and in which he placed all his property. In the interest of these associations he took repeated trips to the East and the West, and gave them each the benefit of his wisdom and experience. He was President of the Trans-Mississippi Commercial Congress for one term, and attended all its sessions as a member with great regularity. He

was also President and afterwards Vice-president of the Irrigation Congress, and addressed its meetings on several occasions as an authority on irrigation and kindred affairs.

On November 29, 1900, President Cannon, accompanied by a few friends, left Salt Lake to attend the Jubilee of the Sandwich Islands Mission, which was held December 12 and 13. He landed at Honolulu, December 10, and the next day received the most magnificent greeting ever accorded a guest on those Islands. The native Saints fairly adored him as the instrument in the hands of God in the introduction of the Gospel among them. Some of them he baptized fifty years before. He was crowned with the yellow *lei*, the emblem of royalty. Several prominent people in the present and former governments also waited upon him. During the festivities, lasting several days, he was honored and almost worshiped by the islanders. Ex-Queen Lilioukalani also attended a meeting at which he spoke half-an-hour in Hawaiian, which he was able to recall in a surprising manner. President Cannon afterwards visited the ex-Queen at her request and blessed her. On the day of his departure for home he was literally covered with flowers. He arrived in Salt Lake City on January 16, and by request addressed the great Live-Stock Convention which met in the Assembly Hall that morning, and was received with great applause.

The health of President Cannon had been occasionally interrupted by spells of sickness for some time before the fatal attack. He had been robust and strong until the fall from the train already mentioned. After that he experienced once in a while a weakness in contrast to his former vigor. While on visits to the East he was seized with serious symptoms. At New York, in November, 1899, he was severely attacked with pneumonia, and but for his abstemious life and good constitution he would probably have then succumbed. This undoubtedly prepared the way for the last illness that laid low this stalwart servant of the Most High God.—*Des. News.*

REMAINS NOW REST IN THE GRAVE.

All that was mortal of President George Q. Cannon, was to-day April 17th, consigned to its original mould, under a serene sky, in the balmy air of as beautiful a spring day as nature could bestow, and amid the tears and sorrow of thousands.

It was the culmination of one of the most useful lives that was ever consecrated to the service of humanity. It was the end of a mortal career that has now become immortal, the last loving service of a people over one than whom none served more faithfully. If it be asked how much space George Q. Cannon occupied in the hearts of the people, let the answer come from the thousands of tear-bedimmed eyes that filled the Tabernacle this morning one hour before the services began; from the sweet aroma of the beautiful flowers, the tender tributes of love and esteem from all parts of the nation; and finally, in the words of profound love that came from the lips of life-long associates—men who had seen him fight down obstacles and trample them under his feet; who had watched the display of his power, his indefatigable energy, his wisdom, and his meekness which

was manifest in an absolute reliance upon God. The pages of Utah's history will bear record of the mighty part he played in her development.

To-day's obsequies were among the most notable that were ever held in Salt Lake City. Every feature of them bore evidence of the profound grief that is felt throughout the city and the State. There are times when the people of Utah, without being hero worshippers, rise and show forth the just appreciation of a worthy man. That is what they did to-day. Although the great man that is gone was retiring and modest, never courting pomp and display, yet if he could witness from the portals of the Beyond, this day's demonstration over the body that encased his immortal soul, he must have felt that his life had not been spent in vain.

The ceremonies at the Tabernacle were witnessed silently by 10,000 people, every spot in which a person could sit or stand was occupied, while other thousands crowded the spacious grounds outside. And throughout the solemn services the profound quiet was only broken by address or song, intermingled with subdued sobs. Every individual seemed to realize that a great man had gone. Those who differed with him in his spiritual conceptions, honored him for his sincerity and faith, and their praises mingled with the praises of his own people. Outside of the historic edifice hundreds of people stood about the doors to catch a word from the speakers or a note from the singers. The grounds surrounding the building were thronged with people, and South Temple Street, from the gate to the "News," was also crowded. When the services ended and the funeral march began, the compact mass of humanity extended from the doors of the Tabernacle to the Eagle Gate on both sides of the street. For nearly an hour men stood with bared heads, while the seemingly interminable line of carriages was passing. Slowly the march to the cemetery was made, and when the grave was reached it seemed that the "silent city of the dead" must awaken to witness the beautiful simple ceremonies there observed. The casket was then lowered into its narrow chamber, and after a few moments was covered with earth. The last act was over while yet the sun shone high in the heavens, and like its unmatched resplendence, so shall the memory of George Quayle Cannon shine forth in the hearts of his people after time has merged into eternity.

The Tabernacle grounds presented a solemn scene for two hours before the arrival of the remains and during the ceremonies within the great building. The gravel walks were crowded far beyond their limits and the beautiful lawns over-run by those who were unable to gain admission. Men, women and children stood with bowed heads and discussed the memory and life's deeds of the honored dead. Great was their regret at being unable to get into the historic building within whose walls they had heard that clear, distinct and far-reaching voice, now stilled for ever in mortality. But they were compelled to content themselves with what was borne to them through the constantly opening and closing doors and to get a glimpse of the funeral procession as it passed on its way to the cemetery.

The little procession from the Cannon home on the banks of the Jordan

river in the south-western part of the city, where the body was viewed for the last time, to the Temple block, was a sad one indeed, made up as it was of the brothers, wives, children and other relatives of the deceased. It occupied the best part of an hour, and its appearance at the Tabernacle was the occasion of many an audible expression of sorrow on the part of the multitude, which, like the immediate mourners, felt that it had sustained a great personal loss.

The entrance to the Tabernacle was on the north side, and through it the remains were carried to the flower surrounded catafalque below the beautifully draped stands upon which the Church authorities were seated. Meanwhile the grand old organ, under Professor McClellan, gave forth a volume of melody that touched the hearts of the great congregation which silently waited for the commencement of the services.

No such superb effect has ever been seen in the Tabernacle as that produced by the drapings and floral emblems in the building, whose arrangement was under direction of Henry Dinwoody. The entire pulpit platform with its separate stands and railings were draped in white, and massed with flowers and palms, the effect being that of a huge altar of flowers and ivory. Along the railings at each side, white crepe cloth was hung in festoons, the loopings caught with heavy cord and tassels. On the railing above the drapings, palms were placed, forming a frame-work for the central row of pulpits, whose octagon shaped stands were covered with white crepe and hung with festoons of the same, caught in each corner with large rosettes and bows of white satin ribbon in the centre. On each side of the first stand stood palms in pots heavily draped in white. On pedestals at each side of the second stand were two superb floral designs, perhaps the most elaborate ever seen in this city. That at the right was a cresent done in white carnations and roses, with a lyre of pink roses and carnations in the centre. The pedestal was a bed of solid carnations and roses, carnations and ferns sprouting from it in the form of a great bouquet. The piece was made at the order of Richard Delafield president of the National Park Bank of New York, and was the most beautiful on the stand. Opposite stood the gift of the Sunday Schools a large open book encircled with a wreath of flowers and surmounted by a tablet bearing the words "The Children's Friend."

The catafalque was a huge bed of flowers done in magnificent set pieces. The most elaborate of these was a floral mausoleum with solid roof and floor of pink and white carnations and roses, and columns twined with smilax and flowers. The word "Father" was embedded in the banked flowers.

Another superb creation was the emblem offered by the Utah Sugar Company, a design of a floral vase made of American Beauty roses, the piece measuring six feet high.

On either side of the mausoleum was a column of flowers surmounted by a dove, one the gift of the Z. C. M. I., and the other of Zion's Savings Bank. Between these were emblems from different organizations. The Brigham Young Academy was represented in a beautiful piece, showing

an open book in white carnations and border of sweet elysium, with sprays of dainty pink buds across each lower corner and a magnificent cluster of white roses draped across the top. The Young Ladies and Young Men's Mutual Improvement associations presented two superb clusters of roses. There was a huge standing panel with wreath decorations from the associate officers of the Utah Light and Power Company, a design in pale pink carnations, white satin ribbon and embedded in pink carnations. A beautiful cluster of roses came from the Primary associations, and a superb offering in the shape of a solid yard long spray of American Beauty roses was the tribute of the First Presidency and Apostles. Wells, Fargo and Co. sent an elaborate pillow design surmounted by a dove. One of the most elaborate and beautiful of the set designs was from the Sunday School Union, a great floral panel framed in smilax with a bee hive of white carnations and marguerites in the center, and under it a portrait of President Cannon with the words, "Our Superintendent" above. At the base of the catafalque was a floral ladder presented by the Co-operative Wagon and Machine Company, and just above in the center of and surmounting the catafalque was the white plush casket, the lid covered with two great sprays of roses. The smaller pieces presented by individuals were numerous and beautiful. Above the pulpit, framed in the organ, a life-size portrait of the honored dead surmounted the whole, framed in evergreens, with flags draped on either side, and palms and flowering plants lining the base of the organ. The effect of the whole was beautiful and majestic beyond description.

The musical program, arranged by Pro. Stephens, was a capable one and in all ways in keeping with the solemnity of the occasion. A quarter of an hour before the hour of commencing, Mr. McClellan at the organ, rendered a number of selections in beautiful fashion, all of which served to tune the feelings of the listeners to the spirit of the gathering. The solemn strains of Chopin's funeral march, the tender air "Home Again," and the majestic Doxology were all given as the mourning family entered, and as the great congregation seated itself.

The first selection by the choir was President Woodruff's favorite old hymn, "God Moves in a Mysterious Way," rendered in an uplifting fashion by the singers and the whole congregation, standing. The second number, which followed the prayer, was the beautiful funeral anthem, "Not Dead, but Sleepeth," sung by a male chorus consisting of the following, H. S. Ensign rendering the solo: First tenors—Messrs. Easton, Pyper, Ashworth, Poll and Winters; Second tenors—Messrs. Kelson, Whitney, Timpson and Siddoway; First basses—Messrs. Ensign, Morgan and Owen; Second basses—Messrs. Spencer, Braby, Peterson and Ness.

No feature of the day was more impressive than the rendition of the immortal hymn, "O, My Father," by R. C. Easton, which formed the third musical number. All four verses were given. Mr. Easton has seldom sung in public with greater ease, and the feeling and tenderness with which he rendered the beautiful poem had a most melting effect upon the mourners as well as upon the entire congregation. The fourth number

was a quartett by Messrs. Pyper, Whitney, Ensign and Spencer, "O, Love Divine," Holmes' beautiful words set to Mendelssohn's music. The final number was Stephens' anthem, beginning "When the Soul is Sad and Dreary, Seek Relief in Prayer." It was most feelingly rendered by the entire choir, with the bass solo by Mr. Ensign. As the congregation dispersed the divine strains of Lemare's "Andantino" were played by Mr. McClellan, a great part of the vast throng remaining to listen. The services closed with the Doxology by the organist.

The great Tabernacle was thronged by the co-religionists and friends of the deceased generally without reference to creed or political faith.

President Joseph F. Smith conducted the exercises, and the opening prayer was offered by Elder Francis M. Lyman of the Quorum of Apostles.

There were present on the stand Presidents Lorenzo Snow and Joseph F. Smith, and Elders Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot, of the Apostles Quorum; Patriarch John Smith; Elders Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin of the First Council of Seventy, Bishops William B. Preston, John R. Winder, and Robert T. Burton, of the Presiding Bishopric, Elders Joseph E. Taylor and Charles W. Penrose of the Salt Lake Stake Presidency. On one side of the stand were seated the local and visiting Bishops and the members of the Deseret Sunday School Union board. On the other side were seated the presidents of stakes and High counselors and the M. I. A. Board.

Among the prominent Church people from distant stakes who were present were President A. W. Ivins of Mexico, Silas S. Smith of Manassa, Colorado, Elders L. W. Shurtliff, C. F. Middleton and N. C. Flygare, the Presidency of Weber stake, President W. W. Cluff, Summit, Elder Jno. B. Maiben of Manti, Elder Thos. C. Callister of Fillmore.

Elder George Teasdale, on behalf of the Sunday School Union Board, was the first speaker. He said: My beloved brethren and sisters, it has fallen to my lot to make a few remarks in behalf of the Deseret Sabbath School Union and of the Sabbath schools throughout the world. It would be impossible for me to state how we shall miss our beloved brother and fellow-laborer in this cause. In everything, in his life, his example, his character, he has left the record of a well-spent life, devoted to the cause of righteousness, truth and purity on the earth. He has been an example, and has never taught false doctrine to mankind, nor ever beguiled the children with falsehood. Being taught of God, he has been a faithful representative of the Lord Jesus; ever devoted to the cause of righteousness in the sight of all mankind, from the time he went down into the waters of baptism to the day of his death. He has ever been one of nature's noblemen, a spiritual-minded man, a gentleman in every sense; and we cannot help but miss him. He has made the Juvenile Instructor

a record of how true he has been, how devoted to the cause of the children; and in behalf of the Sabbath Schools of Zion, do we tender unto his bereaved family our sincere condolence; and the hearts of all who are engaged in the Sunday School work will go up to the God of Sabaoth in earnest prayer and supplication that He will bless his posterity that they may tread in his footsteps. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them." The life of President Cannon was one continuous testimony that he knew that God lives; he knew that Jesus was the Christ, that Joseph was a Prophet of God, and that God had restored the Priesthood to the earth for the salvation of mankind. His testimony for years has been steadfast and true in all that he did. He has never hesitated to make sacrifices, calmly laying down his life in the performance of his duty and now going to his glorious rest—the rest promised to those who fear God and keep His commandments. He has truly passed from death into life; he has truly gone to where he belongs, to the church of the first born, to the Church of the Lamb. We cannot really mourn for him; and I say Glory to God in the highest, who has made it possible for men to make such a record of a well-spent life, to the glory of God our Father. "Feed my sheep,"—he hath done it. "Feed my lambs,"—he hath done it.

My brethren and sisters I feel that we are comforted; and may God bless the posterity of President George Q. Cannon; may he be blessed in his children and in his children's children, to the end that they may ever be true and faithful, as he has been; may the blessings of the everlasting covenant be and abide with his posterity for ever; may they emulate his example, and share with him the blessings of the faithful, promised to those who fear God and keep His commandments. Amen.

Elder Heber J. Grant, of the Apostles Quorum, on behalf of the Young Men's Mutual Improvement Associations, paid a fervent tribute to the memory of the departed. The speaker knew of no man in Israel who was more deeply interested in the advancement of the youth of Zion, than President George Q. Cannon, who was ever seeking the good and improvement of every young man with whom he personally came in contact. President Cannon was ever hopeful, cheerful and buoyant under the most adverse circumstances which at times surrounded the Church, and was a source of strength to his associates. He was a great admirer of the Prophet Nephi, whose life had ever been an inspiration and source of encouragement to the deceased in all the trials and labors of his long and useful career.

Elder Robert C. Easton next beautifully rendered the favorite hymn, "O, My Father."

Professor Geo. H. Brimhall, acting president of the Brigham Young Academy, Provo, said: My brethren and sisters—this is something I did not expect; but as a representative of that institution, founded by that man who was a near friend of President Cannon, and in behalf of the

faculty and students, both of that and other institutions, I can but declare that they all loved and admired him as a man, and reverenced him as an Apostle and Prophet.

They will try to carry out his counsel, and make of his life and example an object lesson for themselves.

Thousands of students have said in their hearts, "What a privilege to shake the hand and feel the spirit of such a man as President Cannon." His mind seemed to reach out and grasp the nature and needs of our education, and the solicitude of his loving care extended from the general superintendent to the kindergarten.

May the object lesson of his great and good life teach us to grow, as he did, greater to the last, is my fervent prayer.

Elder Brigham Young, of the Quorum of Apostles, was the next speaker. He referred feelingly to his life-long association with President Cannon. He was his most intimate friend, and from this vantage ground of intimate association he thought that the most pronounced characteristic of the deceased was his unswerving integrity to God's cause upon the earth. He was ever valiant and faithful to enhance by every means in his power the cause of truth and righteousness and purity upon the earth. No sacrifice had been too great for him to make if he thought it necessary to aid the work of God or assist his brethren and associates.

"O Love, Divine," was artistically rendered by a quartet composed of Messrs. Geo. D. Pyper, H. G. Whitney, H. S. Ensign and John D. Spencer.

President Joseph F. Smith said: "I feel very inadequate to make an attempt to speak on this occasion. My heart is very deeply touched by the death of President George Q. Cannon. I have known him all my life. He was a boy about twelve years old when I first saw the light. I learned of him in the first days of Nauvoo. His youngest brother was one of my playmates. Over fifty years ago I met him in San Francisco, he being then on his return from the Sandwich Islands, and I on my way there. It almost seemed at that time as if I had met my own brother, for the feeling he seemed to exhibit toward me was that of an elder brother. Since that time, and ever since 1860, for forty-one years, it has been my fortune and privilege to be very closely associated with him. I labored with him in England from 1860 to 1863, and as the Latter-day Saints' know, since the days of President John Taylor's presidency, I have been intimately associated with him almost daily in the First Presidency, and I have only love and good feelings toward that man on this occasion. I have known him in all the vicissitudes through which we have passed. I know him to be a man of sterling integrity, a man in whom the spirit of God dwelt, a man of great intelligence, one of the wisest men I ever knew. And I know that the uppermost thought of his life has ever been the building up of Zion, and the establishment of truth and righteousness in the earth and the promulgation of the Gospel. He has been a man faithful to his brethren, to those who were his leaders, and to the people. He was a mighty man—a chieftain in the hosts of Israel, a man remarkable in many ways,

whose actions inspired confidence in those with whom he was associated. Something about him won the love and confidence of all who met him. Now he has gone to his rest, and that, too, against the faith and prayers of the Latter-day Saints; for we have desired his life to be spared, and we have sought it at the hands of the Lord. But He who overruleth all things has decided otherwise and has taken His faithful servant unto Himself. I mourn his loss, but we must not live in the past. We must look to the future. The Lord has many things in store for us, and He is hastening on His work. He has decreed that His work shall be established in the earth, and shall not be taken from it again nor given to any other people. And it gives me supreme joy and gratification to know that the time will come, and perhaps that time is not far off, when I shall meet with my brother, my friend in the work and my companion in the ministry. We shall meet to part no more in sorrow, to know no more grief or pain or disappointment, but to live in glory and power, and to dwell in the kingdom of our Father; where eternal increase shall be the lot of all those who have won, through their obedience to God and by their ministrations in the flesh, this reward to which President Cannon has gone. I shall rejoice when I have the privilege of meeting Brother Cannon again. Indeed I have always rejoiced at meeting him. He was a man who ought to have had no enemies; but any man that is positive in his views, and of strong opinions, and who is true and faithful in defending the cause of truth, is bound to have enemies. In this Church the man who in my acquaintance had the least enemies among men, was the late President Wilford Woodruff. And yet, in their secret hearts, those who opposed the work of God were enemies to him also.

I feel inclined to read a few words from the Book of Mormon, that I think applicable to our condition on this occasion. They are to be found in the book of Alma. They are a few of the words of Amulek, one of the ancient Prophets. He was speaking of Jesus Christ, at a time before the Savior had come to the earth, and these words were spoken:

"And he shall come into the world to redeem His people, and He shall take upon Him the transgressions of those who believe on His name; and these are they that shall have eternal life, and salvation cometh to none else;

"Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of earth; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

"Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death;

"The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt:

"Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfection as it is now."

This is literally true. I expect this to be the case with my brother

whose remains now lie before this vast congregation. I expect to shake the hand of President George Q. Cannon in the resurrection from the dead, if I am worthy to be with him in that glorious resurrection. I expect it to be the same identical body that I knew upon earth, and to experience, but in higher degree, the same joy and gratification I have always experienced in meeting him here. This joy shall be enlarged according to the glory and the power of my Father's kingdom; and to this kingdom I expect to be faithful, even as President Cannon has been. I am grateful that I have been associated with such a man. He was a father to me, for I was left fatherless and motherless also before reaching manhood. I knew President Brigham Young. He also took me into his affection and to his counsel. He treated me as if I were a man and not a boy. I know, as I know I live, that President Young was a man of God, and that God reserved him for the work he had to do, and that he did this work, not by his own strength and wisdom, but in the wisdom and inspiration that God gave to him. I know that he was a man of God, true to the memory of the Prophet Joseph Smith. I knew also President Heber C. Kimball. I knew President John Taylor, and that he accomplished his mission. And I want to tell the people and all the world, if I could, that it is not man that stands at the head of this people. It is not man, it is not men, that are leading this people. It is God, who has sent angels here, by whose direction this work was set up. God is leading these men, and they know whereof they speak when they testify to the world of this fact. The world may scoff and ridicule, but the day will come when the people of the world will wake up and they will know then that these things are true.

I admire the integrity of President Cannon. I love any man that loves the truth, that is true to this latter-day work. I can love any man that in his heart loves the Prophet Joseph Smith; for that man is the head of this work, and will stand there forever. And just as Jesus Christ stands at the head of the creation, so will Joseph Smith, as His servant and His agent, stand at the head of this work; and while eternities endure he will honor and be honored in that position to which he has been called. And those who are true, will stand with these great men in the kingdom of our God. You may fail, I may fail; but God will not fail; He has decreed that this work shall stand, and it will not fall.

In conclusion I want to say to the brothers and children of President Cannon as a friend, and I could never be anything else but a friend to him; I want to say to them, you boys and girls, his children, to you strong men his sons, that there is no salvation for you but to walk in the footsteps of your illustrious sire. I say to you that your father was not mistaken in this Gospel. He knew the truth; his name and example will stand for ever as a monument for your guidance, that you may look at his stability, his noble character, and his faithfulness to the truth. His life and words should be inducements to keep you faithful and loyal to his example. I say to you, follow your father, love God as he did and God will love and honor you, as you will thereby honor your father. Do not turn away from the truth which he was so valiant in defending.

I wish to say to you, his wives, forget the trials of the flesh, the trials of the past, in view of the future. We have been forced to do many things that were unjust, we have been forced to make sacrifices of ourselves, in order to prevent great calamity from coming upon the main body of the people. Be true to the memory and life of your husband. He will stand before you in the eternal worlds, as a king and priest in the house of God, to rule and reign there forever, as your head and as the father of your children. And in the eternal world we shall forget our sorrows.

Elder John Henry Smith of the Quorum of Apostles next spoke in review of the exemplary life of President Cannon, with which he was intimate, and bore testimony of his integrity and devotion to the truth and to his love for his fellow man. He was a man who knowingly harmed no one, but ever sought to bless and benefit his fellows in every circumstance in life. He was held in high honor in the council of the nation, and among the great men of the world, many of whom were proud to call him friend. In every vicissitude characteristic of these days of trial, President Cannon never wavered or faltered, and though imprisoned for conscience sake, it did not detract from this honor but rather added to the lustre of his character, which could not be sullied by the acts of men, by whatever motives inspired.

Apostle John W. Taylor, in adding his testimony to those given by his brethren, said: "Seek first the kingdom of God and its righteousness, and all things shall be added unto you." This, President Cannon has followed. Never has President Cannon been called to represent this people, but what did he do so in a valiant manner. The speaker prayed that his wives, children and friends would so live as to be worthy to meet him in the great beyond.

President Snow being indisposed, could not speak before the assembly, but wrote the following, which was read by his son, LeRoi C. Snow:

"My Brethren, Sisters and Friends:—Feeling my inability, because of ill-health, to speak to you this afternoon, and yet unwilling that this opportunity should pass without expressing some of my feelings on this momentous occasion, I have written some of my thoughts.

"I have read with deep interest the various papers published in this city and elsewhere, testifying to the nobility, the greatness, the virtues, and the fine intellect that have won the high honors conferred upon President George Q. Cannon. I heartily approve of all these sentiments, and further I wish to speak of him more particularly in the character of my first counselor. It was said and thought by some when I selected him for this position, that his long experience in serving as counselor to President Taylor and afterwards to President Woodruff, would naturally incline him to assume, at times, a little arrogance or self-sufficiency. But I wish it to be distinctly understood that no one in my position ever had a counselor who displayed less of such a spirit or disposition. In our councils, whatever might be the matter under consideration, although my decision was

sometimes opposed to his views, he invariably yielded his point gracefully and gave me his most loyal support.

"Our business relations were always most amicable, and our private associations most pleasant, inspired by a sincere friendship that was affectionate and endearing.

"In brief, I never could wish or hope for a more respectful, faithful or loving counselor and friend.

"I say to the bereaved ones: A great and mighty spirit has departed, a noble and devoted husband, a wise and tender parent, a true counselor, brother and friend has left us; and yet you have no occasion to mourn. He is now rejoicing in the midst of the great and mighty in the spirit world. You have something to do—you have everything to do in one immediate direction: Prepare to meet him and share in his glory. The time is fleeting, the days are numbered, therefore walk in his footsteps, live in his spirit, feel that he is near by and not far away, that he is still watching over you, and even more strictly than when in your midst. It may seem strange and yet it is true, the completeness of his exaltation and glory measurably depends upon yourselves. Therefore cease to mourn, and rejoice that your prospects are made so glorious."

The benediction was pronounced by Apostle Marriner W. Merrill.

When the benediction was pronounced the great audience began pouring out of the Tabernacle and swelling the already immense throngs on the grounds and streets. At the *News* corner the congestion was greatest, the mass of humanity being solid from the doors of the Tabernacle to the Eagle Gate, where it was not so compact, yet extending for several blocks east of the Bee Hive House, on South Temple Street. The slow march began at fifteen minutes to three, and the passing of the cortege in front of the Bee Hive House consumed near half-an-hour.

Bishop John R. Winder acted as marshal of the day, assisted by Chief of Police Hilton and almost the entire force. The procession was nearly one mile long, President Snow and his Counselor, Joseph F. Smith, leading, followed by the Twelve Apostles. Then came the hearse and the family, followed by the different orders of the Priesthood and the general boards of the various auxiliary organizations of the Church.

The funeral cortege moved east on South Temple to M Street, then turned north to the cemetery. The Cannon lot is on Sixth Avenue, a beautiful spot in the center of the cemetery. The grave was dug beside that of his first wife, Elizabeth H. Cannon, while the casket, which was borne to the grave by the Twelve Apostles, was being lowered into the earth, the quartet sang, "Come, ye disconsolate."

The grave was dedicated by Apostle Anthon H. Lund, and Bishop John R. Winder made a few remarks on behalf of the family, expressing their gratitude for the kindness and consideration of the people during their affliction. The quartet then sang, "When the Swallows Homeward Fly," and the people wended their way back to the city.

Despite the fact that the majority of the Conference visitors had hardly time to settle down again at their homes after a visit to Salt Lake, the morning trains of the Oregon Short Line, Rio Grande Western and the Salt Lake and Ogden Railroad Companies brought in close upon 2,000 people to attend the funeral services over the remains of the late President George Q. Cannon. The specials put on by the Short Line from Terminus and Ogden were loaded down with passengers, while the Rio Grande Western special from the north brought in 125 people, and the trains from the south carried fully 400. The Oregon Short Line passenger department is responsible for the statement that the company brought 800 visitors to town. Simon Bamberger's road also handled some big crowds from Davis County, and the suburbs. Taken all in all the railroad and street car companies were kept very busy transporting passengers.

The faculty of the State University, Salt Lake City, met on the afternoon of April 16th, and decided to dismiss all the classes, on the day of the funeral, at eleven o'clock, out of respect to the late President George Q. Cannon. The faculty further adopted the following resolution of respect:

"Resolved, That in the death of the Hon. George Q. Cannon the faculty and patrons of the University of Utah have cause for special and profound regret. For more than twenty years of the University's early life he was continuously a member of the board of regents, and during ten years of that period acting under the title of chancellor, he was the official head of the institution.

"Many of the most trying stages of its history were safely passed under his watchful and wise guidance, and to his great honor it may be said that while others faltered before the difficulties that have arisen in its path he was always steadfast. It was at such times as these that his interest was always alert, and his great personal influence employed to its utmost for the university's welfare.

"The faculty feels that through his death the university has lost one of its strongest supporters, and the State an ardent advocate of higher education; and it condoles with the family of the deceased and others who suffer with them on this sad occasion."

The Brigham Young Academy, in Provo, held their loyal services on the same day in honor of President George Q. Cannon, from 10 to 12 a.m. The college hall was filled with students, teachers and visitors. The services began by the congregation singing, "O, My Father." The following program was then carried out:

George Q. Cannon, the Boy	Frank Day.
George Q. Cannon, the Missionary	Fay Holbrook.
George Q. Cannon, the Business Man	Sadie Preston.
George Q. Cannon, the Congressman	John Swenson.
George Q. Cannon, the Author	Miss Alice Reynolds.
George Q. Cannon, Father in Israel	N. L. Nelson.
An Incident in the Life of George Q. Cannon	Nellie Schofield.
George Q. Cannon, the Latter-day Saint	C. S. Jarvis.

George Q. Cannon, President of the Brigham Young Academy,
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labor in their respective fields as follows: Glasgow—Alex. Buchanan, Jr., David Frame, Josephine D. Booth (now in Sweden), Mary E. Frame and E. Isabel Penfold; Edinburgh—R. G. McQuarrie, J. C. Pixton, Thomas McMaster and A. W. Young; Govan—R. B. Thompson and H. J. Bowman; Paisley—W. S. Lockhead and David N. Low; Greenock—J. H. Holland and David Burnett; Rutherglen—George Bowman and R. L. Crosbie; Falkirk—M. A. Miller and James A. Leishman; Dumfermline—W. M. Worthington and W. H. Gardner.

The statistical report for the six months ending April 30, 1901, was read as follows: No. of Branches, 5. Missionaries from Zion—Seventies, 21; lady missionaries, 3. Local Priesthood—Elders, 32; Priests, 9; Teachers, 21; Deacons, 15; members, 278; total officers and members, 355; children under eight years of age, 109; total number of souls, exclusive of missionaries from Zion, 464. Tracts distributed—from door to door, 78,664; in open air meetings or otherwise, 5,960. Books distributed—sold, 74; loaned, 140; given away, 259. Strangers' houses visited—with first tract only, 30,384; by first invitation, 229; by re-invitation, 350. Gospel conversations, 1,344. Meetings held—hall, 221; cottage, 185; out-door, 121; Sunday school sessions, 30; Bible classes, 14; Priesthood, 18. Baptisms, 22. Confirmations, 22. Ordinations, 13. Children blessed—of members, 8; of non-members, 2. Emigrated—over eight years of age, 4. Died—over eight years of age, 2; under eight years of age, 2.

Elders William Cameron, Matthew Forster and Sister Alice Farnsworth each bore good testimonies to the divinity of the latter-day work, and felt to thank God for the privilege they had had of promulgating its precious principles to mankind.

A quartet composed of Elders Jno. B. Young, Alex. Buchanan, Jr., A. J. Bowman and William Cook, rendered finely that sacred selection, "School thy feelings."

Elder W. M. Worthington spoke upon the principle of obedience, and the great part it played in the plan of salvation.

He was followed by President Platte D. Lyman, who spoke upon the necessity for the Latter-day Saints guarding against all temptation, by adding daily to their faith, and planting their feet upon a firm and solid foundation—a foundation such as is comprehended in the teachings of our Savior. Their motto should be, "'Tis the Kingdom of God or nothing," that they might be able to stand true and faithful even to the end.

Singing. Benediction by Elder William Hamilton.

2 p.m. Singing. Prayer by Elder M. A. Miller. Singing, "The Song of the Redeemed."

Elder A. J. Bowman being the first speaker referred to the contrast between modern and primitive Christianity, quoting copiously from the Scriptures in support of the remarks made.

Sister Mary E. Frame took for her text "the twelfth Article of Faith," declaring that the "Mormons" were as much devoted to their country and religion as any people could possibly be.

"As the dews from heaven distilling," was beautifully rendered as a quartette.

Elder John B. Young then spoke, dealing at some length with the ordinance of baptism and its importance in the plan of salvation.

Sister E. Isabel Penfold discoursed upon "the sermon on the Mount" and the beautiful simplicity of our Savior's teachings.

Elders George Bowman and W. H. Gardner spoke respectively upon the Apostasy and the office of the Holy Ghost.

Singing. Benediction by Elder H. B. Campbell.

6:30 p.m. Singing. Prayer by Elder R. G. McQuarrie. Singing, "Let the Mountains shout for Joy."

Sister Lydia D. Alder dealt with the first vision of the Prophet Joseph Smith, the testimony of the three witnesses, their life's history and the fact that notwithstanding their departure from the faith they clung tenaciously to their declaration concerning the vision and the divine authenticity of the Book of Mormon.

"See the Mighty Angel Flying," was rendered by the quartet.

President H. W. Naisbitt said there was nothing in the history of the Church of Jesus Christ of Latter-day Saints but had its counterpart in earlier dispensations.

Singing. Benediction by Elder Joseph C. Pixton.

On Monday at 10 a.m, Priesthood meeting was held at the Conference House, 53, Holmhead Street, where the Elders, lady missionaries and local priesthood submitted their reports, under a rich outpouring of the Holy Spirit. Presidents Platte D. Lyman and H. W. Naisbitt gave some very valuable instructions.

The meetings were well attended, a good spirit prevailed, and the singing, under the direction of Elder Jno. B. Young, won words of praise from those assembled.

ALEX. BUCHANAN, JR., Clerk of Conference.

SPECIAL NOTICE.

THE General Superintendency of the Young Mens' Mutual Improvement Associations, in Salt Lake City, asks the Liverpool office for a report from the British Mission, and in order to make this, we desire one from each of the Conference Presidents as to their auxiliary associations. The General Office wants this report by the end of May, and Presidents are requested to see that the matter is attended to without any delay.

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